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The Divinity School News

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LONELINESS AND SOLITUDE

Lesson: Jer. 15: 15–20 *Text:* Matt. 14: 3
Mark 1: 12–13

[The following sermon was preached in Joseph Bond Chapel on January 16, 1957, by Dr. Paul Tillich, University Professor at Harvard University. Dr. Tillich was on the Federated Theological Faculty of the University of Chicago as Visiting Professor of Philosophical Theology during the Winter Quarter, 1957.—EDITOR.]

I

HE WAS there, alone"—so are we. Man is alone, because he is man! In some way every creature is alone. In majestic isolation each star travels through the darkness of endless space. Every tree grows according to its own law, fulfilling its unique possibilities. Animals live, fight, and die for themselves, caught in the limits of their bodies. Certainly, they appear as male and female, in families, in flocks. Some of them are gregarious. But all of them are alone! Being alive means being in a body—a body separated from all other bodies. And being separated means being alone.

This is true of every creature, and it is true of man more than of any other creature. He is not only alone; he also *knows* that he is alone. Aware of what he is, he therefore asks the question of his aloneness. He asks why he is alone and how he can overcome his being alone. He cannot stand it; but cannot escape it either. It is his destiny to be alone and to be aware of it. Not even God can take away this destiny from him.

In the paradise story we read: "Then the Lord God said, It is not good that man should be alone." And he creates the woman from the body of Adam. An old myth is used, showing that originally there was no bodily separation between man and woman. In the beginning they were one; now they are longing to be one again. But, although they recognize each other as flesh from their own flesh, each remains alone. They look at each other, and, although longing for each other, they see their strangeness. In the story God himself makes them aware of this when he speaks to each of

them separately, when he makes them responsible each for his own guilt, when he listens to their excuses and mutual accusations, when he pronounces a different curse over each of them and leaves them to the experience of shame in face of their nakedness. They are alone. The creation of the woman has not conquered the situation which God describes as not good for man. He remains alone, and the creation of the woman, although providing a helper for Adam, has only added to the one human being who is alone another human being who is equally alone, and out of them all the others, each of whom is also alone.

But is that really so, we ask? Did not God do better than that? Is our aloneness not largely removed in the encounter of the sexes? Certainly it is for hours of communion and moments of love. The ecstasy of love can absorb one's own self in its union with the other self. Separation seems to be overcome. But after such moments the isolation of self from self is more deeply felt than before, even to the point of repulsion. We have given too much of ourselves, and now we want to take it back. An expression of our desire to protect our aloneness is the feeling of shame. We are ashamed if our intimate self is opened, mentally as well as bodily. We try to cover our nakedness as Adam and Eve did after they had become conscious of themselves. Man and woman remain alone even in the most intimate union. They cannot penetrate each other's innermost center. If this were not so, they could not be helpers to each other; they could not have human community.

And this is the answer to the question of why God himself could not liberate man from his aloneness: It is man's greatness that he is centered within himself. He is separated from his world and able to look at it. Only because this is so can he know the world and love it and transform it. God, making him the ruler of the earth, has to separate him and put him into aloneness. Therefore, man can be spoken to by God and by man; therefore, man can ask questions, give answers, and make decisions. Therefore, he has the freedom for good and evil. Only he who has an impenetrable center in himself is free. Only he who is alone can claim to be a man. This is the greatness and this is the burden of man.

II

The wisdom of our language has sensed these two sides of man's being alone. It has created the word "loneliness" in order to emphasize the pain of being alone. And it has created the word "solitude" in order to emphasize the glory of being alone. In daily life these words are not always distin-

guished; but we should do so consistently, thus deepening the understanding of our human predicament.

In the Twenty-fifth Psalm we read: "Turn thou to me and be gracious; for I am lonely and afflicted." The psalmist feels the pain of loneliness. We do not know the character of *his* loneliness, but we know about the many facets our loneliness can have. We all have experienced some of them.

Most widespread is the feeling of loneliness when those who helped us to forget that we are alone leave us, be it by separation, be it by death. This refers not only to those who are nearest to us but also to the groups which gave us the feeling of communion—groups with which we worked, groups with which we had social contact, groups with which we had spiritual communication. For many people such loneliness has become a permanent state and a continuous source of melancholy feeling and profound unhappiness. The sighing of numberless lonely people all over the world and in our nearest neighborhood fills those ears which are opened by love.

And now let us turn to those among us who are surrounded by friends and neighbors, by co-workers and co-citizens, who live in a family group and have the communion of the sexes—all that the others do *not* have! And here we ask: Are they without the pain of loneliness? Is their aloneness covered up by the crowd within which they move? Perhaps this is our own situation, and we may be able to give an answer to this question. And this might be our answer: I never felt so lonely as in a particular hour when I was surrounded by people and suddenly realized my ultimate isolation. And I became silent; I retired into a corner and left the group in order to be alone with my loneliness. I wanted my external predicament to match my internal one. Do not minimize such an experience by saying that people often do not feel strong enough to obtain a significant place with a group and that their withdrawal is nothing but an expression of their weakness calling for counseling or psychiatric help. Such people certainly do exist in large numbers, and they need help. But I am speaking of the strong ones who have their place within the crowd and who nevertheless have this terrifying experience of ultimate loneliness. They are aware in a sudden breakthrough of man's real predicament. Do not minimize such an experience by saying that people often feel misunderstood in spite of their urgent desire to make themselves understandable and that this gives them the feeling of loneliness in the crowd. No one can deny that there are such people and, even more, that they are not altogether wrong; for who is really understood,

even by himself? The mystery of a person cannot be dissolved into a neat description of his character. But those who feel always misunderstood confuse the mystery of every person with imaginary treasures they believe they possess within themselves, demanding of others that they recognize them. But the others do not, and so they feel lonely and withdraw. They also need help; but let us instead consider those people whose real treasures are great enough to find expression and who are understood and received but who nevertheless have the terrifying experience of ultimate loneliness. In such moments they break through the surface of their average life into the depth of man's predicament.

Many feel lonely because their love is rejected, although they try hard to love and to be loved. Often this loneliness is self-created. There are people who claim as their right what only can come to them as a gift. They withdraw into a self-chosen loneliness, taking revenge through bitterness and hostility upon those by whom they feel rejected, enjoying at the same time the pain of their loneliness. There are many such persons, and they greatly contribute to the growth of neurotic loneliness in our days. They, above all, need help; for they easily become the prey of a demonic force which keeps them completely secluded within themselves. There is also the genuine experience of rejected love. No claim was made, but hope was at work. And the hope was disappointed. A community of love came to an end or never came into existence. Such loneliness cuts the ties with our world; it becomes manifest that we are ultimately alone and that even love cannot take this burden from us. He who can stand the loneliness of disappointed love without bitterness has experienced the depths of man's predicament in a most radical and creative way.

There are two forms of loneliness which do not permit any cover or any escape: the loneliness of guilt and the loneliness of death. Nobody can take from us what we have done against our true being. We feel our hidden and open guilt as *ours,* and ours *alone.* We cannot make anybody else responsible for what has happened through us. We cannot run away from our guilt; we cannot honestly cover it up. We are alone with it; and it is this loneliness which permeates all other forms of loneliness, transforming them into experiences of judgment.

Above all, this is true of the loneliness in which we have to die. We remain alone in the anticipation of our death. No communication with others can remove this loneliness, as no presence of others in the actual hour of our dying can hide the fact that it is *our* death, and *our* death *alone,* that we die.

In the hour of death we are cut off from the whole universe and everything in it. We are deprived of all things in the encounter in which we forgot our being alone. Who can stand this loneliness?

III

Loneliness can be conquered only by those who can bear solitude. We have a natural desire for solitude because we are men; we want to feel what we are, namely, alone, not as a matter of pain and horror but as a matter of joy and courage. There are many ways in which solitude can be sought and experienced. And every way is that of "religion"—if it is true what a philosopher has said, "Religion is what a man does with his solitariness."

One of these ways is the desire for the silence of nature. Here we can speak without voice to the trees and the clouds and the waves of the ocean. They answer without words in the rustling of the leaves and the moving of the clouds and the murmuring of the waves. This can be solitude. But only for a brief time. Then we realize that the voices of nature have no answer to the questions of our mind. Our solitude in nature easily becomes loneliness, and we return to the world of man.

Solitude can be found in the reading of a poem, the hearing of music, the seeing of a picture, the thinking of significant thoughts. We are alone, perhaps in the midst of multitudes, but we are not lonely. Solitude protects us like an armor, without isolating us. But life calls us back to its empty talk, its unavoidable demands, its daily routine, its loneliness and the cover it spreads over our loneliness.

There can be no doubt that this is not only a description of man's general predicament. It is also, and emphatically so, a description of our time. Today more than in preceding periods man is so lonely that he cannot bear solitude. So he tries to become a part of the crowd. And everything in our day supports him. It is a symptom of our disease that everything is done by teachers and parents and the managers of public communication to deprive us more and more of the external conditions for solitude, the simplest aids to privacy. Even our houses, instead of protecting the solitude of every member of the family or the group, are built in such a way that privacy is almost excluded. And the same holds true of the forms of communal life in school, college, office, and factory. A never ceasing pressure tries to kill even our desire for solitude.

But sometimes God pushes us out of the crowd into a solitude which we

did not desire but which takes hold of us. As the prophet Jeremiah says: "I sit alone, because thy hand was upon me." God sometimes lays hands upon us. He wants us to ask the question of truth which may isolate us from most men and which can be asked only in solitude. He wants us to ask the question of justice which may bring us suffering and death and which can grow in us only in solitude. He wants us to break through the ordinary ways of man which may bring disrepute and hate upon us, a break-through which can happen only in solitude. He wants us to penetrate to the limits of our being, where the mystery of life appears, and it can appear only in the moments of solitude.

There are some among you who want to become creative in some realm of life. You cannot become and cannot remain creative without solitude. One hour in conscious solitude does more for your creativity than many hours of learning how to become creative.

What is it that happens when we are in solitude? Let us hear the few words of Mark about Jesus' solitude in the desert: "And he was in the wilderness forty days, tempted by Satan; and he was with the wild beasts, and the angels ministered to him." He is alone, facing earth and sky, the wild beasts around him and in him, he himself the battlefield of divine and demonic forces. This is what first of all happens in our solitude. We meet ourselves, not as ourselves, but as the battlefield of creation and destruction, of God and the demons. Solitude is not easy. Who can bear it? It is not easy even for Jesus. We read: "He went up into the hills to pray. When evening came, he was there alone." When evening comes, loneliness becomes more lonely. We feel this when a single day, or a period, or all the days of our life come to an end. Jesus went up to pray. Is this the way to transform loneliness into solitude and to stand solitude? We should not answer this question too easily. Most prayers have not such power. They make God into the partner of a conversation, useful in *preventing* the only true way to solitude. They go easily from the mouth of ministers or laymen. But they are not born out of a solitary encounter of God with man. This certainly is not the prayer for which Jesus went up to the hills. We had better remain silent and let our soul, which is always longing for solitude, sigh without words to God. And this all of us can do even in a crowded day and in a crowded room, even under most difficult external conditions; this can give us moments of solitude which nobody can take from us.

In the moments of solitude something is done to us. The center of our being, the inner self which is the ground of our aloneness, is elevated to the

divine center and taken into it. Therein we can rest without losing ourselves.

And now we have reached the point where we can answer a question which you may have already asked: How can communion grow out of solitude? We have seen that we can never reach the innermost center of another being. We always are alone, each for himself. But we can reach it in a movement which rises first to God and then returns from him to the other self. In this way man's aloneness is not removed but taken into the community with that in which the centers of all beings are resting and so into a community with all of them. Even love is reborn in solitude, for only in solitude are those who are alone able to reach those from whom they are separated. Only the presence of the eternal can break through the walls which isolate the temporal from the temporal. In one hour of solitude we may be nearer to those we love than in many hours of communication. We take them with us to the hills of eternity.

And perhaps if we ask what the innermost nature of solitude is, we should answer: It is the presence of the eternal upon the crowded roads of the temporal. It is the experience of being alone but not lonely, in view of the eternal presence which shines through the face of the Christ and which includes everybody and everything from which we are separated. In the poverty of solitude all riches are present. Let us dare to have solitude: to face the eternal, to find others, to see ourselves. *Amen.*

PAUL TILLICH

JOSEPH BOND CHAPEL
January 16, 1957

FROM THE DEAN'S DESK

Since the major news items from the Federation and the Divinity School are reported elsewhere in this issue of the *News,* my report will be brief. Student enrolment for the coming academic year promises to be high and of outstanding quality. We shall have a large number of students from other countries joining us in the autumn, as well as several distinguished scholars and religious leaders from abroad to assist in the new Program on Interreligious Studies and Understanding. Professor Beaver has returned from his trip to Asia with a mine of information and with additional excitement about the prospects of this new program and the larger undertakings of the Center for the Study of the Christian World Mission. We hope to include a report from him about his trip and his plans in an early issue of the *News.*

Student programs and activities during the year have been varied and valuable. The Friday Firesides, initiated by our former Dean of Students, Mr. Hawley, have been of great interest and value. Several of the faculty and students have given papers and reports which have contributed significantly to our life and work.

Professor Paul Tillich was with us again this year. His lectures were, as usual, tremendously helpful and exciting. His sermon delivered in Bond Chapel and included in this issue speaks for itself. We were also happy to have with us Dr. William Axling, a distinguished missionary of the American Baptist Convention in Japan for over fifty-three years. He spoke in Bond Chapel and also addressed the student body and faculty at one of our Divinity School luncheons. Principal Emeritus John Baillie of New College, University of Edinburgh, was with us for a series of University lectures, a sermon on prayer in Bond Chapel, and an address to the student body. Other guests also enriched the year's work.

Registration for the summer workshops is just about completed. If there are others of you who intend to participate in any one of these, you should register with Dean Brauer right away. The program for the August 12–16 Ecumenical Institute has been worked out and is described fully in this issue. We hope to see many of you here for this significant undertaking.

Congratulations are in order to Charles L. Holman, who has contributed so greatly to the Divinity School and to the church during his fifty years as a Baptist minister and educator. Those of you who wish to send congratulations to Dr. Holman will find a note under "Faculty News" containing, among other things, his present address.

Cordially,

WALTER HARRELSON
Dean

CONVOCATION

At the Winter Convocation on March 15, 1957, the following degrees were conferred in the Divinity School:

Master of Arts:

RUTH HIRSCH

Thesis: Migration: A Problem for Theological Ethics

Bachelor of Divinity:

CONSTANCE HASENSTAB ELMES
(S.B., University of Chicago, 1922)
Under Generalized B.D. Program

HERBERT PATRICK SULLIVAN

Thesis: Doctrine of God in the Saiva Siddhanta School of Hinduism

DAVID NOBLE WILCOX
(A.B., University of Minnesota, 1951)
Under Generalized B.D. Program

Doctor of Philosophy:

FRANKLIN MAYER MANGRUM
(A.B., Washington University, 1949)

Thesis: An Interpretation of Revelation within the Framework of Whitehead's Process Philosophy

SUMMER WORKSHOPS, 1957

The February issue of the *Divinity School News* carried an announcement of the workshops being conducted by the Federated Theological Faculty during the summer of 1957. Registrations are still being received for these workshops, and your attention is again called to the areas of study and the dates of these workshops.

Workshop on Missions. July 8–19. This workshop is under the leadership of Professors R. Pierce Beaver and Paul D. Clasper. Limited to twenty-four missionaries on furlough.

Workshop on Intergroup Relations. July 8–26. This workshop (three weeks) is in co-operation with the National Conference of Christians and Jews. Dr. Gibson Winter is director. Will Herberg and other distinguished consultants will lecture.

Workshop in Pastoral Care. August 5–16. Professors Granger Westberg and Seward Hiltner are co-directors.

Workshop in Preaching. August 12–23. Professors Marcus Barth, J. Harry Cotton, and Joseph Haroutunian are the leaders of the workshop.

Workshop on the Church's Ministry to Youth. August 19–29. Professors Ross Snyder and Perry LeFevre are directors of the workshop.

For a more complete statement about the workshops refer to the February issue of the *News,* or for further information write to Office of the Dean, Federated Theological Faculty, University of Chicago, Chicago 37, Illinois.

A PROFILE OF THE THEOLOGICAL FIELD

Anyone who has been attentive to developments in theological study over the past several decades cannot fail to note a shift in objective which has resulted in changes of method as well. A hasty glance at what has been occurring might give one the impression that the conservative tide, so evident in other areas of our culture, has engulfed the theological seminary as well—even those schools which claim to be concerned with the critical disciplines of liberal learning. An

oversight that often occurs in such an appraisal is the failure to note that critical scholarship in all fields of study has itself undergone change in much the same direction as technical, professional, and purely scientific study has assumed a constructive emphasis. By this I mean a sense of responsibility for the cultural and human implications of their study and a consequent concern for problems and decisions affecting man's destiny. In this respect all serious higher education has assumed an existential motive in pursuing its objectives. The tone of intellectual inquiry is in some measure altered once the constructive emphasis is intruded, the results of which can be both good and bad. One can see, for example, that the approach to theological studies from within this constructive perspective tends to impose a selective principle upon course offerings as well as upon the construction of courses. This principle can be made quite narrowing and arbitrary within theological schools, for it tends to reassert what is commonly known as the *evangelical* temper. And this emphasis within Protestant circles has antihumanistic leanings, even anti-intellectual biases, which can readily narrow the range of thinking with regard to both the nature of the religiously sensitive person and the conception of the educated man. In subtle ways these influences tend to play upon any theological community in which a shift is made from a specifically technical or purely scientific interest to a constructive one. One may understand, then, the apprehension with which some of our contemporaries view this change in theological climate. It is the conviction of many younger men on theological faculties, however, that scholarship and a commitment in faith are not antithetical. They are intent upon ridding the evangelical concern of its anti-intellectual bias and of wresting the intellectual life as well from that anemic kind of objectivity wherein matters of truth and consequences can have no claim upon the scholar. The meaning of Christian scholarship and of the Christian scholar can take on new stature and purpose in our time to whatever degree these ends are achieved.

I

Now the developments in theological study at the Federated Theological Faculty must be interpreted against this background of an increasing constructive concern within a scholarly sense of responsibility. And, since the Theological Field has assumed considerable responsibility in readjusting our scholarly sights, its own work and personnel reflect the changes and problems that are implied. It might be interesting to see how such a constructive concern works out in shaping the work of the faculty and the experience of students within the Theological Field. I shall try to give some glimpse of what has been occurring, although, obviously, a portrayal of this sort can at best be but an impressionistic one.

We conceive of our task as students and as scholars within the Theological Field to be that of seeking to interpret the Christian faith within the judgments of faith and understanding and to deter-

mine its bearing upon the problems of contemporary men and women and upon the issues of modern culture. The scientific concerns in the interpretation of religion, so dominant in theological study at Chicago a generation ago, and the philosophical interest of more recent years are not absent from such inquiry; but it will be seen that they must assume a subsidiary role proportionate to their contribution where the intent is more consciously directed to problems of faith and belief.

The effort to carry out this mode of inquiry is reflected in the general education sequence in Constructive Theology, where, after inquiring into historical problems of method and into theological issues arising in the more extensive theological conversation of recent times, attention is sharply focused upon the student's own presuppositions and formulations of belief. The important consideration here is not that the student come full circle in formulating a statement of faith; that might be premature at this stage of his study. But he should be encouraged to make decisions, however tentative, on critical issues which influence the direction of his theological thinking and, to whatever degree possible, come to some constructive judgments concerning the meaning and claims of the Christian faith. This, I would say, is the minimum expectation of the Theological Field. There are some of our faculty who would insist upon a stronger demand for a clear grasp of the claims of the Christian witness as a systematic statement of the church's faith, quite apart from the student's individual problems of faith. We must be frank to say that this constitutes an issue within the field, relating the tradition and the individual, or, better still, perhaps, having to do with the subtle problem of enabling the student to find himself within the larger communal witness of the Christian church. This is no easy problem. One who insists that it can be settled readily either has become indifferent to the claims of the community of faith upon individual experience or has left uncalculated the insistent concerns of individual experience in its drive toward integrity and critical judgment with regard to matters of faith and belief. Meanwhile the problem is with us, both at the level of student discussion and at the level of faculty conversation and planning.

Even in the historical phase of the sequence the constructive emphasis is to the fore. In examining the development of the modern consciousness from Descartes and Newton onward, attention is generally focused upon the problem of faith as it took form in the period of the Enlightenment and in later stages of the liberal era. Constructive solutions from Schleiermacher and Ritschl to Shailer Mathews and others are noted. And, conversely, in dealing with more explicitly constructive problems in the later courses of the sequence, the historical picture, in relation to which much of contemporary theology must be understood, is kept in view. The more relevant and critical aspects of the constructive problem arise in the second phase of the sequence, in which issues raised by the vigorous voices

of Barth, Niebuhr, Tillich, and Wieman are examined.

Again, one sees this mode of inquiry being pursued in the field examination of doctoral candidates. In addition to an oral examination, five written examinations are given over a period of five days. These include "The History of Christian Thought," "The History of Philosophy and Philosophy of Religion," "Ethics and Society," "Current Religious Thought," and "Constructive Theology." These examinations are designed to test the candidate's grasp of a body of material necessary to an understanding of the respective areas as well as his maturity in handling these ideas. Yet even here the bearing of abstract and historical notions upon the constructive problem in general and the candidate's own constructive decisions is sought out. For the field oral examination itself the candidate is asked to prepare a statement centering upon some major theological problem which has been basic in the development of his own thought and position. This then becomes the basis of the examination. The assumption here is that the whole of the student's intellectual study and searching will come into focus in a responsible way through an exploration of the issues thus raised. In this way inquiry into the student's grasp of historical, methodological, and analytical issues will be in the context of this integrated statement. One will see at once that this entails both scholarly inquiry of a critical, historical kind and a form of probing that is more internal, directed to problems of faith and belief. The success of the constructive emphasis in theological study depends upon one's being able to hold these two concerns in focus. Even more than that, it depends upon student and faculty alike being able to participate in both simultaneously as a single expression of disciplined inquiry. For if the two interests are held apart, or simply pursued in alternation, the impact of the one upon the other can only be slight.

II

A constructive emphasis undertaken within disciplined theological inquiry involves both student and faculty in a live dialectic between the immediate concerns of individual experience within a modern culture and the historic witness to Christian faith. The assumption here is that both the historic witness of biblical faith and the modern sciences of man, including philosophical inquiry, speak to the theologian's task. On this assumption the biblical theologian has come to play an important role in theological study along with the constructive and philosophical theologian. And the bent of mind with which both student and faculty work at the problem of interpreting the Christian faith within the modern age is one which takes account of important judgments, insights, and criticisms in biblical study and interpretation along with those of the contemporary sciences, including the philosophical study of language, symbol, and myth, the meaning of history and culture, and their relation to the problem of faith.

The very nature of the interests and responsibilities involved in this conception of the theological task has influ-

enced the selection of personnel in the field and, in turn, has appeared reflected in the course offerings as well as in the writing and research of individual faculty members of the Theological Field. Jaroslav Pelikan, for example, who is Associate Professor of Historical Theology, is primarily concerned with historical problems in Christian thought. The three-quarter sequence in "The History of Christian Thought," which he offers every other year, presents doctrinal issues and developments in the ancient period, the Middle Ages and the Reformation, and the modern period, respectively. In alternate years Pelikan conducts a concentrated study of "The History of Dogma" especially designed to help B.D. students. This course is chiefly historical in treatment, yet an important part of the study is an analysis of the impact which modern thought has made upon the life and thought of the church and the revisions of historically formulated doctrines which have followed. Pelikan's grasp of the historical issues in Christian doctrine enable him to bring both insight and proportion to the study of current theological problems; and here he has been especially helpful to students as they have sought to assess new turns of thought both in biblical and in constructive theology. One will see something of this correlation of historical and contemporary concerns in Pelikan's writings. His earlier work, *From Luther to Kierkegaard,* pointed up current problems of interpretation against their historic backgrounds. Again, in his book *Fools for Christ,* in which studies of Kierkegaard, Paul, Dostoevski, Luther, Nietzsche, and Bach appear, the very selection of figures and the treatment given to each reveal this alternating concern. At present Pelikan is absorbed in an extensive project as editor of the first thirty volumes of Luther's works in the new series of translations being undertaken by the Concordia Publishing House, which promises to be one of the most formidable undertakings in recent theological scholarship. Mr. Pelikan has already published two of the series: Volume XIII, *Selected Psalms II,* and Volume XXI, *The Sermon on the Mount.*

Arthur Cushman McGiffert, Jr., President of Chicago Theological Seminary and Professor of American Religious Thought, also contributes to the historical offerings in the Theological Field. His courses have dealt principally with developments in doctrine and the Christian life from Colonial times on, including such courses as "Development of American Religious Thought," "American Religion after the Revolution," "The Christian Life in American Thought," and others. McGiffert's approach to the history of thought has been in large measure biographical, on the assumption that key notions emerge out of the stimulus of dominant leaders and seminal thinkers. Two of his published works center in this kind of study: *Jonathan Edwards* and *Young Emerson Speaks.*

Bernard M. Loomer, Professor of Philosophy of Religion, has been moving steadily toward a concern with philosophical theology. This is reflected in a series of courses which he has recently given, ranging from "Christian Faith and Platonism" to "Christian Faith and

Process Philosophy." Other courses in the series have included: "Christian Faith and Aristotelianism," "Christian Faith and Kantianism," and one soon to be announced, "Christian Faith and Hegelianism." In each of these studies the presuppositions of the specific philosophical orientation and their assimilation in various types of Christian theology are carefully examined. Loomer's concern is not only with the orientation and imagery of Christian thought as it moves within various perspectives but with the *logic of Christian faith* itself, a theme which he intends to develop in a forthcoming book. Loomer's own orientation is quite clearly that of a Christian theologian employing process philosophy to illumine and to establish within the modern experience the basic insights of the biblical faith.

Loomer's distinctive contribution in the classroom, as one will know who has been in his classes, can be ascribed to the stubborn existential stance with which he approaches any theological problem or the thought of a man. No simple cataloguing of dominant ideas in a system or summation of principal features will do. A man and his work are involved. And people for whom each critical question has constructive implications are participating in the study of him. Thus each course, centering in the study of one man's system of thought, lengthens into a year-long probing in which the basic works of the philosopher or theologian are minutely examined and assessed. Thus what is ostensibly a historical inquiry into the anatomy of thought is turned into a genuine encounter with a major philosophical figure whose thought has shaped the theological tradition. Some of our most basic preparation for pursuing the doctoral level of constructive theology is accomplished in this kind of study.

My own work in the field has centered exclusively in the constructive area. Initially, I was impelled, like Loomer, to explore the philosophical presuppositions of Christian theology, particularly as such study illumined the orientation of liberal methodology and the issues arising in the contemporary reaction against liberal premises. I offered a series of courses under the general heading "Christian Theology in Relation to Modern Philosophy." As a consequence of that interest I have tentatively projected a series of studies in which I shall undertake to interpret the drama of Christian thought in the modern period as it has moved through various cycles of reaction and reconstruction from the time of the Enlightenment to the present time. The primary intention of this inquiry will be to examine and to reassess the constructive intentions of modern theology at various stages of its development and to interpret the more recent period of protest and reformation, looked at as a climactic and summary reconception of this modern age of liberation in Protestant theology. Here the concern will be to grasp the significance of such theological unity as may underlie the whole modern period as a venture in theological scholarship and, at the same time, to feel the force of the radical corrective and reconceptions which have issued in the formidable statements of Protestant the-

ology in our own day. More recently I have given attention almost wholly to the constructive task of interpreting Christian faith. This has brought me into a wrestling with problems of faith and culture as a way of coming to an internal grasp of the apologetic task. *Seeds of Redemption* and *The Reawakening of Christian Faith* were preliminary studies of this contemporary problem, looking to a repossession of the Christian mythos within a critical reconception of the liberal Protestant faith. In *Faith and Culture* I sought to establish more explicitly the basis of such a neoliberalism. Some of the courses in which I have undertaken to carry out this interpretative task are "The Christian Conception of Man," "The Christian View of God, Spirit, Grace, and Redemption," "The Christian Doctrine of Sin and Forgiveness," and "Christology in Contemporary Thought."

In recent years we have been greatly reinforced as a field by visiting theologians who have offered courses and seminars. On two different occasions Lambertus J. Van Holk, Professor of the Philosophy of Ethics and Religion in the University of Leyden, joined our faculty as Visiting Professor for the Winter and Spring quarters. Similarly, in 1955, and again during the Winter quarter just passed, Paul Tillich, Professor of Philosophical Theology in Harvard, filled Mandel Hall four mornings each week during January, lecturing on his systematic theology. In addition, each time he conducted a large seminar for advanced students in the field. This year we are also enjoying the services of Joseph Sittler, of the Chicago Lutheran Seminary, as Visiting Professor of Systematic Theology, who has been giving the Winter and Spring courses of the sequence in "Constructive Theology."

The concern to keep the work of the Theological Field attuned to the thinking of the ecumenical church led the faculty some years ago to persuade Daniel T. Jenkins to join its forces as Associate Professor of Ecumenical Theology. Mr. Jenkins commutes between London and Chicago. He is the only member of the faculty who is assured of two transatlantic flights or ocean voyages a year. For approximately nine months of the year he serves as minister of King's Weigh House Church in the center of London. During the remaining months, usually in the Autumn Quarter, he lectures at the University of Chicago as a member of the Theological Field. Jenkins brings to faculty and student discussions a spirited defense of the "dogmatic" as contrasted with the constructive approach to Christian theology. Since this is very much of an issue in the current theological scene, his able and forceful presentation makes an important contribution to our theological community. He has written a number of books presenting his approach to theological questions, the most informative and valuable of which, in my judgment, is *Tradition and the Spirit*. Other volumes of his were mentioned in a recent issue of the *Divinity School News* (November, 1956), including his recent book, *Believing in God*. During the years that he has been with the faculty, Professor Jenkins has offered two types of courses: one series

dealing with theological aspects of the ecumenical movement, another with doctrinal studies in their modern setting. The former has included such courses as "Some Issues in Ecumenical Theology," "The Challenge of the Ecumenical Movement to the Churches," and "The Ministry in an Ecumenical Setting"; the latter, courses interpreting "The Doctrine of the Church," "Belief in God Today," and "God in Jesus Christ."

One of the prominent concerns of the Theological Field is the general area of the theology of culture. This has always been an important phase of theological study at Chicago, though in earlier years it took the form almost exclusively of relating religion to social and scientific areas of society. This concern is still very much to the fore, though not directly or exclusively through the Theological Field. The study of Ethics and Society, for example, once an area within the Theological Field, is now one of the seven major fields of study in the curriculum, with its own personnel and program of courses. However, Ethics and Society remains an integral dimension of the graduate program of the Theological Field and is one of the areas in which the doctoral candidate must write an examination at the time of his field oral. Meanwhile the theology of culture has come to include the arts and the humanities as well. Religion and Art, though a distinct field with its own course of study (see the February issue of the *Divinity News* for a full description of its program), pursues its doctoral program through the theological field. Both the field oral and the thesis examination of students in Religion and Art are conducted in collaboration with the Theological Field. Furthermore, Preston Roberts, Chairman of the Field of Religion and Art, is a member of the Theological Field; and John Hayward and I, both members of the Theological Field, sit on the Committee for Religion and Art. In the February issue of the *Divinity News,* Mr. Roberts gave a fairly extensive account of the course offerings of John Hayward as they bear upon the work in Religion and Art. It is pertinent to say here that, in shifting to a more explicit concern with philosophical theology, Hayward will be assuming responsibility for exploring the history of myth and symbol as these have shaped the Christian mind and spirit of the West and as they lend insight to the interpretation of Christian faith within Western culture. In pursuing this area of problems, Mr. Hayward will be adding a new dimension of study to the Theological Field.

Another aspect of inquiry in the theology of culture has to do with the theology of higher education. Here again the work of another field is correlated with that of the Theological Field. Perry LeFevre, though principally a member of the Field of Religion and Personality, is associated also with the Theological Field, and his courses are listed as part of its offerings. LeFevre's contribution to this area of the theology of culture promises to be distinctive and basic. His interest here is not so much in organizational and curricular problems as in the theological study of the educational experience of people engaged in higher ed-

ucation and of the problems they incur in this kind of situation. His research interest in existentialism can be said to be of a piece with this basic approach to the educational experience, for the life of the student and the scholar present one important segment of modern culture in which these existential issues become acute and insistent. Along with courses dealing specifically with "Theology and Higher Education," LeFevre has offered such courses as "Personality in Christian Existentialism," in which he has sought to understand the contribution of the Christian existentialist to the understanding of personality; "Religious Existentialists," interpreting the thought of Kierkegaard, Martin Buber, Berdyaev, and Marcel; and "Theology and Modern Studies of Personality," in which Erich Fromm, Karen Horney, Harry Stack Sullivan, Gordon Allport, Erik Erikson, and A. H. Maslow are critically examined as resources for the theological construction of a doctrine of personality. The publication of LeFevre's book, *The Prayers of Kierkegaard,* by the University of Chicago Press will be seen to be continuous with this interest in existentialism and with his existentialist concern with the problems of higher education.

It should be said that the entire personnel of the Theological Field has addressed itself in one form or another to the theology of higher education. Daniel Jenkins, in addition to speaking frequently on university and college campuses during his period of lecturing here, has given serious attention to the problem of the role of the Christian in the university and has contributed to studies by the Christian Association, both in England and in this country. With Loomer's concern to relate the life of faith, understood existentially as growth toward integrity, to the educational experience, it is understandable that he should address himself to the problem of religion in higher education. This he has done through his many discussions with student, faculty, and administrative groups on university and college campuses as well as in retreats and conferences. He contributed an essay, "Religion and the University Mind," to the volume *Liberal Learning and Religion,* edited by Amos Wilder under the auspices of the National Council on Religion in Higher Education. Similarly, Mr. Pelikan and Mr. Hayward have been active participants in religious-emphasis programs on college and university campuses. Recently, Mr. Pelikan participated in a significant panel discussion with scientists and scholars at Harvard University on religious and moral implications of modern scientific research. My own book, *Higher Education and the Human Spirit,* is a further indication of how centrally this problem looms among the responsibilities of the Theological Field.

The Theological Field is still in the process of replacing personnel. We need particularly a Christian theologian who will provide help in mediating between biblical and systematic theology and a philosopher of religion who can deal also with issues in metaphysics. We hope to be able to announce appointments in both of these areas within the near future.

III

Looking at the Theological Field as a whole, I would be inclined to say that there is more diversification of gifts and emphases in its present personnel than at any previous period of its history. And this may be true of the Federated Theological Faculty as well. Insofar as there is a convergence of mind and purpose in our work as a field, forming a wedge by which to give cutting edge to our thought and effort, it would seem to be aiming toward a critical restoration of a Protestant presentation of the Christian faith that can speak to issues of the present age. This would mean to find one's basic orientation in a commitment to the Christian faith as clarified and redirected by Reformation thinking and to take seriously the critical disciplines of liberal theological scholarship and biblical study, though not necessarily accepting specific premises, presuppositions, or methods as historically formulated. For the critical spirit of the liberal Protestant legacy is to be seen at work in current efforts of reassessment and reconception, even when it leads to rejecting liberal premises or beliefs formerly cherished. The heritage of the liberal that is worthy of preserving as a permanent contribution to Christian thought and faith is its formidable defense of the dignity of the person against every form of tyranny and oppression, political, economic, or theological. In this act of liberation the modern liberal was reasserting what the Hebraic-Christian faith in its more sensitive and responsive expressions had lifted aloft as a true image of God's relationship with man. The folly of liberalism, which led to its own pathology, lay in the excess of its zeal for liberation and freedom of the individual from coercive control. What, in fact, it accomplished was not the renewal of a covenant relationship but simply the inversion of tyranny. Insisting upon the primacy of the person led inevitably to an idealization of the human equation; and, as this turn of its thought mounted, the basic Christian insight into the limitations and ambiguities of man's nature, giving rise to his sinfulness, faded from view. The idealization of man as a major premise is something quite different from upholding the dignity of the person.

I have insisted from time to time that a caption appropriate to the direction and aims of this school and, in fact, to the theological turn of mind now emerging in various centers of theological study, is that of "neoliberalism." This, of course, would be seriously questioned by several among us. My own preference for it arises from a dual concern. On the one hand, I am convinced that it describes more accurately than any other term what has issued from these years of reconstruction. The resurgence of biblical theology, which has been so important a factor in deepening theological inquiry during the past several decades, can be interpreted and pursued as a reform within liberal scholarship, looking to a repossession of the whole of the Christian witness within liberal disciplines and sensibilities of thought. On the other hand, there are signs that the intensity of reaction and polemical thinking is relaxing and that a period of

"fusion," to use Paul Lehmann's term, is imminent, looking toward a reappraisal of elements in the liberal heritage that were once rejected. This could be very reassuring and significant. Yet, in such a time, the very mood of re-examining and reassimilating liberal notions could give way too readily to a simple inversion of a theology of reaction, thus lapsing back uncritically into habits of historical liberalism that have been appropriately challenged. I should not like to see this happen. Instead, I should prefer to consolidate present-day theological accomplishments within a more realistic Christian perspective. And this is what I understand a neoliberal or critical liberal position to imply.

The reaction against liberal theology needs to be taken in stride as a purgation appropriate to the liberal spirit itself—even expressive of it. Its radical mood of rejection has about run its course. And if it is true that a sober reassessment of the whole of the modern period in theology is imminent, including these more recent polemical years, we need to be prepared to undertake such a venture with proportion and humility born of a concern to bear adequate and faithful witness to the Christian faith in this critical age of need.

BERNARD EUGENE MELAND

WORLD CHURCH LEADERS TO PARTICIPATE IN ECUMENICAL INSTITUTE AT UNIVERSITY OF CHICAGO

[The following article was published in the *Chicago Theological Seminary Register,* Vol. XLVII, No. 3 (March, 1957), and is reprinted here with permission.—EDITOR.]

Leaders of the Ecumenical Institute to be held on the University of Chicago campus, August 12 to 16, will be Bishop A. W. Howells of Nigeria, Dr. Kathleen Bliss of England, Bishop J. E. Lesslie Newbigin of India, and the Rev. Ernest Alexander Payne of England.

Concurrent sessions will also be held on the Northwestern University campus.

The Ecumenical Institute is being held in connection with a meeting of the central committee of the World Council of Churches, which will bring many outstanding church leaders from overseas to the United States during the summer.

Bishop Newbigin is an ordained minister of the Church of Scotland. Shortly after his ordination in 1926, Bishop Newbigin went to India as a missionary. He was one of the leaders in the movement which in 1947 resulted in the formation of the Church of South India, uniting the Presbyterian, Congregational, Methodist and Anglican communities.

Bishop Newbigin, missionary, scholar, and writer, is a leader in the ecumenical movement. He was present for the founding of the World Council of Churches in Amsterdam in 1948 and played an important leadership role at the Second Assembly of the World Council in Evanston in 1954.

Among Bishop Newbigin's published works are *The Reunion of the Church, Christian Freedom in the Modern World, A South India Diary* and *The Household of God.* In *South India Diary* he traces the steps leading to the formation of the Church in South India, and tells of his personal experiences as a pastor. In *The Household of God* he assesses the relationship between the Protestant, Catholic and Pentecostal traditions.

The Rt. Rev. Adelakun Williamson Howells is bishop of Lagos, Nigeria, Church of the Province of West Africa (Angelican), and has had a distinguished career as a Christian educator, social worker and church administrator. He is a member of a family long recognized for its contribution to Christianity in West Africa. His mother was the daughter of a bishop and his father was the grandson of Chief Ogunbonu of Abeokuta, the cradle of Christianity in Nigeria.

Bishop Howells attended the 1954 Evanston Assembly of the World Council of Churches as a consultant, and represented the province of West Africa at the Angelican Congress at Minneapolis.

For his contributions in the field of social work in West Africa he was made a member of the Order of the British Empire in 1952. He served for several years on the Lagos municipal council and has been active in the work of the British Red Cross Society and the Boy Scouts Association. Well known as a powerful preacher, Bishop Howells is also a journalist and editor of a religious paper in Nigeria.

Dr. Kathleen (Mrs. Rupert) Bliss was one of the two women members of the advisory commission on the main theme for the Second Assembly of the World Council of Churches, and a delegate of the Church of England to the Assembly.

Dr. Bliss was the first woman to take high honors in theology at Cambridge University. After teaching for a year, she married the Rev. Rupert Bliss and then accompanied her husband to South India where they served as missionaries, doing educational and evangelism work, until 1939.

In 1940 Dr. Bliss joined the staff of *The Christian News Letter,* and after Dr. J. H. Oldham's retirement in 1948, she became editor. She is on the editorial board of *The Ecumenical Review,* a director of the Student Christian Movement Press and a member of the editorial board of *Christian Thought and Action.* Dr. Bliss is also a member of the executive committee of the British Council of Churches and an officer of the Christian Frontier Council.

Although her husband is a Congregational minister, Dr. Bliss has remained a member of the Church of England.

The Rev. Ernest Alexander Payne is lecturer in comparative religion and the history of modern missions at Oxford University. He is a minister of the Baptist Union of Great Britain and Ireland, a member of the executive committee of the Baptist World Alliance, and vice-president of the Baptist Historical Society.

Mr. Payne was a delegate to the First Assembly of the World Council of Churches in Amsterdam in 1948, and chairman of worship for the Second Assembly in Evanston.

Mr. Payne's books include: *The Free Church Tradition in the Life of England, The Fellowship of Believers, Baptist Faith and Practice,* and *Henry Wheeler Robinson: A Memoir.* He has translated Karl Barth's book on Baptism.

[Information regarding registration for the Ecumenical Institute may be had by writing to Dean W. Barnett Blakemore, Jr., 5757 University Avenue, Chicago 37, Illinois, in care of The Chicago Theological Seminary. Registration fee is $7.50, and the cost of room and board is approximately $6.50 per day.]

FEDERATED THEOLOGICAL FACULTY

JERALD C. BRAUER, Dean of the Federated Theological Faculty, was the keynote speaker for religious-emphasis weeks at the University of North Dakota and the University of Texas. On Easter Sunday, Dean Brauer preached a service entitled "Victory" on WNBQ–TV.

APPOINTMENTS

MIRCEA ELIADE has been appointed to the Federated Theological Faculty as full Professor of the History of Religions. Mr. Eliade did research and study toward the Ph.D. degree at the University of Calcutta, India, and received the Ph.D. degree from the University of Bucharest, where he was also on the faculty as an associate professor, teaching "The History of Religions" and "The History of Indian Philosophy." He has been a fellow of the Bollingen Foundation since 1951.

CHARLES H. LONG has accepted a joint appointment as Dean of Students of the Divinity School and Instructor in the field of History of Religions of the Federated Theological Faculty. He has been serving this year as adviser to students of the Divinity School while he completes his dissertation in the field of History of Religions.

JOSEPH SITTLER has accepted an appointment to the Federated Theological Faculty as Professor of Systematic Theology. Since 1943 he has been professor of systematic theology at Chicago Lutheran Theological Seminary, Maywood, Illinois. Dr. Sittler received the D.B. degree from Hamma Divinity School in 1930, and in 1949 Wagner College, New York, awarded him the honorary degree of Doctor of Divinity. He has done graduate work at Oberlin, the University of Chicago, Western Reserve University, and the University of Heidelberg, and he is the author of *The Doctrine of the Word* (1948).

FACULTY NEWS

R. PIERCE BEAVER, Professor of Missions and Director of the Center for the Study of the Christian World Mission, accompanied by Mrs. Beaver, made an around-the-world trip between December 6 and March 24, principally devoted to visits to India, Burma, and Ceylon. The trip was made possible by a grant from

the Rockefeller Foundation for visits to religious centers in Asia and by a commission from the Committee on the Haskell and Barrows Lectures of the University. He visited representative Christian leaders and institutions and had interviews with Hindu, Buddhist, Muslim, Parsi and other religious officials and laymen. Interesting information was brought forth in conversations with government officers, university professors, and a variety of business and professional people. His preaching engagements were numerous. Mr. Beaver gave the William Carey Memorial Lectures at Serampore College at the time of the meeting of the senate in January and also delivered the convocation address there. The Carey Lectures are being published in India as a pamphlet, and the convocation address was published in the March issue of the *South India Churchman.* He delivered lectures at the United Theological College in Bangalore, the Leonard Theological College in Jabalpur, at the annual meeting of the American Baptist Mission in Rangoon, at the Ramakrishna Mission Institute of Culture in Calcutta, and at a number of other places. Mr. Beaver made a special effort to meet the alumni of the Federated Theological School, the largest group meeting being a reunion dinner in Tokyo arranged by the Reverend Alden Matthews. Included in Mr. Beaver's recent publications are "The Christian World Mission on New Frontiers," to which the *Covenant Quarterly,* Volume XVI, No. 4, is devoted, and "Five Years of Literature on Protestant Missions" and "Nationalism and Missions" in the December, 1956, and March, 1957, issues of *Church History,* respectively.

Mircea Eliade, Visiting Professor of the History of Religions, is the author of two recent publications, *Das Heilige und das Profane von Wesen des Religiösen,* published by Rowohlts Deutsche Enzyklöpädie, Hamburg, Germany, in February, and *Mythes, rêves et mystères,* published by Gallimard, Paris, France, in April.

John F. Hayward, Assistant Professor in the Department of Religion and Art, took part in Religious Emphasis Week in February at Louisiana State University, Baton Rouge, Louisiana. He was sponsored in three public lectures by the Louisiana State University Fine Arts Department in a seminar on "Religion and Art." During this same week Mr. Hayward also spoke to a faculty forum at the University on "The Truth of Science and the Truth of Art."

Seward Hiltner, Professor of Pastoral Theology, was invited by Vassar College to give a lecture in a series celebrating the centenary of Sigmund Freud's birth. In March Mr. Hiltner gave an address as a part of the Presidential Session of the annual meeting of the American Orthopsychiatric Association in Chicago. In Miami and St. Petersburg, Florida, he conducted two ministers' conferences on pastoral care under the auspices of the University of Florida, and in DeLand, Florida, he conducted several sessions for faculty members of Stetson University on the counseling responsibility of the university teacher. During the month of April Mr.

Hiltner gave the Ida S. Wernecke Lectures at Eden Theological Seminary, Webster Groves, Missouri; gave the address at the dedication of a new interfaith chapel at Hastings State Hospital, Ingleside, Nebraska; conducted a conference for ministers at the Nebraska Psychiatric Institute in Omaha; and preached the sermon at the centennial celebration of his home church, First Presbyterian Church of Tyrone, Pennsylvania. In May Mr. Hiltner is giving an address at the forum of the Menninger School of Psychiatry.

CHARLES T. HOLMAN, Professor Emeritus of Pastoral Duties, will retire in August after celebration of the fiftieth anniversary of his ordination to the ministry. Dr. Holman has been serving the Underwood Memorial Baptist Church, 1916 Wauwatosa Avenue at Hillcrest Drive, Wauwatosa 13, Wisconsin. Greetings and congratulations may be sent to him at this address.

PERRY D. LEFEVRE, Assistant Professor of Theology and Education, was the leader of a two-day retreat, February 2–3, at Burlington, Wisconsin. He gave public addresses on Søren Kierkegaard at the University of Chicago; on "Practical Aspects of the Problem of Authority" at the Interseminary Movement meetings at Bethany Seminary; and on "Theology and Education" at the Bateman School, Chicago. At a recent meeting of the Philosophy Group of the Faculty Christian Fellowship in New York, Mr. LeFevre was elected to the steering committee. He was also a recent participant in the Midwestern Buber Conference at the University of Michigan. In May Mr. LeFevre will give an address on "The Doctrine of the Church" at the meetings of the New York State Conference of Congregational Churches at Jamestown, New York, and will lead a seminar for the Youth Service Bureau of the Chicago Church Federation and a two-day workshop for the Council for Religion in Independent Schools in Louisville, Kentucky.

BERNARD E. MELAND, Professor of Constructive Theology, was guest speaker at the annual Honors Day ceremonies at James Millikin University, Decatur, Illinois. He addressed the College Assembly on "The Rhythms of Learning" and a meeting of Phi Kappa Phi, national scholastic honors society, on "An Issue for Scholars in This Age." While on the West Coast in March, he addressed an all-day meeting of students, faculty, and alumni of the Southern California School of Theology in Los Angeles. In Berkeley, California, he met with a group of faculty and wives of the Pacific School of Religion. Mr. Meland has been appointed visiting lecturer at Serampore College, Serampore, India, for the middle term (November–December) of the academic year 1957–58. He will give the Barrows Lectures for 1957–58 in three university centers, Calcutta, Rangoon (Burma), and Bangalore.

VICTOR OBENHAUS, Associate Professor of the Church in Agricultural and Industrial Life, has completed a volume dealing with the relationship between the Christian faith and some of the major social issues in American life. It will be published by the University of Chicago Press in the autumn of 1957.

JAROSLAV J. PELIKAN, Associate Professor of Historical Theology, delivered a lecture and served as a panelist on "The Authority of the Ministry," sponsored by the Interseminary Movement, Bethany Biblical Seminary, Chicago. Mr. Pelikan has also delivered several other lectures, among them "Exegesis and the History of Theology" at Harvard Divinity School, Cambridge, Massachusetts; "Science and Theology" before professors of science and religion at a meeting held at Harvard; and "Luther's Exegesis Today" at Concordia Seminary, St. Louis, Missouri.

J. COERT RYLAARSDAM, Professor of Old Testament Theology, is giving the Rauschenbusch Lectures, "God and History in the Bible," at Colgate-Rochester Divinity School. Mr. Rylaarsdam was also invited by the Midwest Section of the Society of Biblical Literature and Exegesis to read a paper, "History, Faith, and the Bible." At a meeting at the Covenant Club, installation of officers of the American Friends of the Hebrew University, he gave an address, "The Role of the Hebrew University in the Middle East," and another, "Is Social Justice Possible?" at the Anshe Emeth Synagogue, at which he also participated in a forum.

NATHAN A. SCOTT, JR., Assistant Professor of Theology and Literature, delivered an address in the Winter Forum series at McCormick Theological Seminary, Chicago, on religious dimensions of modern poetry. He was also invited by Knox College, Galesburg, Illinois, to deliver their convocation address.

ALLEN P. WIKGREN, Associate Professor of New Testament Language and Literature, has been granted a subsidy by two international New Testament text projects to do research work in Europe in the autumn of 1957. The Loeb Foundation has asked Mr. Wikgren to complete and see through the press Volume VIII of Josephus, which the late Professor Ralph Marcus had almost ready for publication at his death. Three articles which Mr. Wikgren has written for the *Twentieth Century Encyclopedia of Religious Knowledge* have been selected for inclusion in a recently published summary of research, *The Text, Canon, and Principal Versions of the Bible.*

ALUMNI NEWS

GORDON BARKWELL (Ph.D., '53) was called to the ministry of the Trinity United Church, Huntsville, Ontario, Canada, in July, 1956.

FRED BERTHOLD, JR. (B.D., '47, Ph.D., '54), became full professor of religion at Dartmouth College, Hanover, New Hampshire, effective June, 1956.

C. RAY DOBBINS (M.A., '45), editor of the *Cumberland Presbyterian,* read a paper on "Personality and Community" before the Memphis Crosscut Club at their January, 1957, meeting.

EARLE E. EMME (Ph.D., '32), professor of psychology and religion and coordinator of religious affairs at Bradley University, will retire in June. He begins his so-called retirement activities

by becoming visiting professor at Florida Southern College, Lakeland, Florida, where he will do some teaching and lecturing. Some writing and limited speaking are included in his plans. Dr. Emme has been a fellow in the American Psychological Association since 1938 and holds membership in eight professional organizations. The Iowa Academy of Science Award in 1941 was given Dr. Emme for his researches in the "Superstitious Beliefs of College Students." His creative efforts resulted in the publication of three books and forty-eight articles. The latter are printed in psychological, educational, and religious journals. He has also been elected professor emeritus of psychology and religion at Bradley University.

JOHN E. GAUS (B.D., '53) was in Hamburg, Germany, as an exchange pastor with the Evangelische Lutherische Landeskirche as part of the International Church Workers Exchange Program sponsored by the Lutheran World Federation, Department of World Service, from September to December, 1956.

DAVID C. GRAHAM (M.A., '20, Ph.D., '27) has been appointed honorary research Associate of Smithsonian Institute for 1957–60. He is presently writing a manuscript, "Religion in West China."

ERNEST B. HARPER (B.D., '20, Ph.D., '54) assumed the post of director of the School of Social Work at Michigan State University in January, 1956.

CHRISTIAN B. JENSEN (M.A., '28, B.D., '29) has been called to the ministry of the First Baptist Church of Ithaca, New York, effective July 1.

CLARENCE W. KEMPER (M.A., '11, B.D., '12) is assigned to give the alumni address at the annual alumni banquet of Alderson-Broaddus College, Philippi, West Virginia, Commencement, 1957. Mr. Kemper received an honorary LL.D. from Alderson-Broaddus in 1952.

BLAISE LEVAI (M.A., '46), pastor of St. John's Church, Vellore, South India, and chaplain of Voorhees College, Vellore, has had his book *Revolution in Missions* published.

DOUGLAS MACNAUGHTON (Ph.D., '56) has joined the teaching staff of Defiance College, Defiance, Ohio, as associate professor of religion.

HERBERT J. MURRAY, JR. (B.D., '49), associate minister of the First Baptist Church of Pittsfield, Massachusetts, since 1950, has received a call to become pastor of the Park Baptist Church, Staten Island, New York. It is expected that his resignation will be effective June 1. Because of his special training in group dynamics at the University of Chicago, Mr. Murray has been consulted by a number of community organizations on the subject. In 1952 he conducted the first experiment with group dynamics for the Workshop for World Understanding at Pittsfield High School.

RALPH C. OSTERGREN (M.A., '16, B.D., '20), whose name has been a part of the Boston Baptist Bethel City Mission Society for nearly twenty years, retired from the active work of the Society on February 28, 1957. His wife, Faith Denison Ostergren, was actively engaged with him in the Society's work. In 1916 during World War I, Mr. Ostergren went, under the YMCA, to work with

British soldiers in India and later in Mesopotamia (Iraq). After the war was over he spent a year in Irkutsk, Siberia, representing the YMCA. Coming home in 1919, he completed his studies at the Divinity School. The Ostergrens may not be an active part of the work of the Boston Baptist Bethel City Mission Society, but they will long be remembered by all those whose lives they have touched in these twenty years.

Albert T. Rasmussen (B.D., '37, Ph.D., '43) has been appointed to the Chair of Religion and Society at Pacific School of Religion, Berkeley, California, beginning June 1. Dr. Rasmussen has been a member of the faculty of Colgate-Rochester Divinity School since the fall of 1946. Beginning as a social research associate of the Chicago Theological Seminary, he has become one of the best-known social researchers in the country in the field of religious and urban institutions. He directed a research project which analyzed religious and social trends in southern California in 1940. Before going to Rochester, he headed one of the strongest urban research departments in the country, operated by the Chicago Congregational Union. In Rochester, Dr. Rasmussen has served as a research consultant to many religious denominations and social agencies. He conducted a comprehensive inner-city study of Buffalo, New York, and studies of inner-city and suburban areas of Syracuse and of many other communities in the region from Cleveland to New England. He has also served as a member of the Committee on Church and Economic Life of the National Council of Churches. In 1954 and 1955 he was visiting professor of sociology of religion at Yale University. Professor Rasmussen is the author of the book, *Christian Social Ethics,* published by Prentice-Hall, Inc., in 1956.

W. E. Stuermann (Ph.D., '50) and Simon Green read a paper, "Boolian Algebra and Elementary Switching Circuits," at the April meeting of the Oklahoma Section of the Mathematical Association of America. He has also undertaken the duty of abstractor of foreign publications on logic and semantics for *ETC.: Review of General Semantics. ETC.* will soon have an article by Mr. Stuermann on "The Triune Nature of the Laws of Thought."

Winburn T. Thomas ('33) has accepted a position with the Field Office for Indonesia, Division of Foreign Missions, National Council of the Churches of Christ in the U.S.A., at Djakarta, Java. Mr. Thomas and Bishop Rajah B. Manikam co-authored a book, *Churches of South East Asia,* recently published by Friendship Press, New York.

J. J. Van Boskirk (B.D., '42) received an honorary LL.D. degree from Phillips University on May 30, 1956.

ATTENTION ALUMNI!

Help us to make our alumni records more complete. The Alumni Association urges every alumnus to send information about himself or other alumni. Please fill in this blank and return it to the Office of Extension, Divinity School, University of Chicago.

Name..... Address.....
U. of C. degrees..... Year.....
Other degrees..... Institutions..... Year.....
Mailing address.....
New pastorate or other position.....
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Book published.....
Election to position of honor or responsibility.....
Interesting project recently accomplished.....
Any other information of interest.....
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